Law of Four

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M646

[There is first a description of a task of drinking in four swallows]
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You may go into a room; there may be people there, your family. It may not having anything to do with drinking. You may go to a church. There may be an organ playing. It may be something as if you escape for a little while from the street, as if you meditate. Do it in steps. Take yourself as yourself; quarter yourself. And try to maintain the quarters of yourself. The All-Quarters-Maintainer, the Law of Four. The Law which means that I will be able to divide and divide and divide; that I can, after the division, build up again and again and again until unity has been reached. This is the meaning of the Quarter-Maintainer.

It is not the Law of Three. It comes out of the Law of Three by the unity of I seeing the entity of it. Then it is Four. When it is in that state, I can divide. Then I can, out of the sphere, make quarter spheres. Out of the circle, I can make quadrants. Out of a line I can make divisions, equal partitions. I can even make a combination of that what is the triad with another triad and connect it with two points, again making four. That is the Do which repeats itself in the higher Do and the Fa between the triangles. All of that, it is a mode of living. It is a mode of living based on the triangles, on the Law of Three, on the Law of Seven which is three and four, again becoming one. It is the law of practice, it is the law of phenomena; it is not the law of noumena, noumena is the Law of Three. The Law of Four and the Law of Seven is the combination of that which I should be in relation to practical work; knowing the Law of Three and understanding the motivating force in one and the application then in allowing myself to be quartered. This I say is the practical application of the Law of Three in Four. It is the relationship as if I have two arms and two legs. It is different from two ears. It is different from one nose. It is different from one mouth.

The four extremities of oneself represent at times certain parts which all have a meaning if I want to attach that meaning and if I want to remember that while I am in practical life I walk with two legs and I swing my arms, that even

with this quartered entity, I become one in respect to the receiving from the outside the possibilities of energy from different fields, different forces.

[This is followed by a task of sensing and consideration of four religions]
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M1128

So of course the assumption of Life existing - and it is not only the assumption that that what we call the appearance of life in manifestation of yourselves - if that is Life for us it means that it always has existed and it only temporarily has taken on the form which we now call a human being. Gurdjieff talks in the hypnotism chapter of two different additional sense organs which man does not have. He has five. He should have seven. And that what is the first sense organ is what is for him possibility of being Aware. It is a sense of being Aware, an Awareness. And the second sense organ is that what he builds in himself, a real Conscience. These are the necessary attributes, you might say, that have to be formed that a person, when he is unconscious, does not possess.

Also you remember Helkdonis feeds that part of the intellect. Abrustdonis will feed that part of the Conscience. The parallelism between the Sol La Si of Kesdjan and the Do Re Mi of intellect, they are as it were combined, i.e., the emotional attitude constantly corning from one's emotion, i.e., that what is above Fa of that is at the same time subject to the rules of ABC as expressed in the Intellectual body, and that those two triads are superimposed, they belong together and they are joined together. In reality they are one. In a diagram they are separate but in reality they belong together as if that what is Kesdjan is part of ordinary physical body and also a part of Soul body, and that the Soul body is an extension of physical body on top of that what is the Si-Do, continuing in another octave.

So that really man's life or whatever is possible for him at the present time starting with an unconscious state could consist of two octaves, but man could become ultimately three octaves and one could take this now either that there is a

continuation of Soul body into a cosmic consciousness, or that there is an understanding of man the way he is, and the way he was before, which is below his present Do. Either way, it doesn't matter at all, because that what is below man indicates his own worth, and the development in his own world would be as if it were an extension of his physical body, this time extending toward the negative absolute. The result is three octaves in man, and that ultimately the joining or fusion of man, as he could become part of God, and helping and joining and fusing into that what is Eternity, can only become actual when the three octaves are completed and that the three octaves of man as his life, that Kesdjan only plays a temporary part in it, and when the three are there, the three could become one and make, then, another that is the continuation, which is four.

Someday I'll talk about the difference between the Law of Three and the Law of Four. You don't know very much about the Law of Four because you don't understand it. I said that Gurdjieff talked about All-Quarter-Maintainers, and we also know that the Law of Four - that four is an important number. Three times four is twelve; twelve is the Zodiac. Where does the four come in? Where are the four directions of the wind? Where are the four seasons? Why four? Is three becoming one? One, four. Three plus one - four? What is four then? As a beginning of something else new, constantly renewing itself out of the three. And the three octaves of man can become one - he is God - not before.

M1225

Tom Records: Along these same lines, I recently read that it was suggested that the trinity is really a variant on the quatrinity in which the devil has been eliminated, and I couldn't help but notice that in written reports of some of Gurdjieff's early meetings, he sometimes spoke of four bodies and not of three. I'm wondering if his ideas changed on this or . . .

Mr. Nyland: No, there is a Law of Three and there is a Law of Four and they are related in the totality of twelve, so that twelve is three times four and four times three. If you take the Zodiac, it can be divided into two crosses and a set of

four triangles, and each sign is related to another sign and they are divided by means of one cross in accordance with the cardinal cross, that is Aries and Cancer and Capricorn, wait a minute, let me see for a moment that I don't mix them up. Aries, Cancer, Libra, and Capricorn is one cross. The second cross, I forgot exactly if they call that the steady because it is one sign removed from Aries, it is also a cross sign. Those are four combinations together which will make the cross and then the four that are triangles are the signs in accordance with the four light (sic), air, fire and earth. The Aristotelian. Well the combination between the three and four is when it is a totality like the twelve of the zodiac, it becomes one unit, and that then is dividing it one can go in the direction of the Law of Three, or in the direction of the Law of Four.

Now, in order on a lower plane, to connect the three and the four together, sometimes the three become one. And as one, is counted as number four. You see, whenever there is a progress from a triad to the next one, that which functions as the motivating power between the first triad and the second, is the combination of the first three becoming one, which is then called four. And the question of the bodies, if one has three bodies and they are connected all together and fused into one, it forms, of course, another body, which contains all three. It would be a fourth body, but it is made up of all three.

In exactly the same way, if I take the three as units for the Zodiac, and multiply them in this case by four, that then the totality of what is represented by twelve contains all the bodies, either of three, or of four, and then I am back again in the unit, which in the astrological sense, is a unit for our ordinary system of the (- - -) of our solar system. Ultimately going up, it doesn't matter if you start with three or four because you end up in the same way as a unit of twelve.

But if you go down to a lower scale, you have to start to develop certain ideas that can stand on its own, and whenever you talk about a phenomenal world, certain forms will take place as the result of the Law of Three or the Law of Four. The Law of Seven is three and four together. But it is a strange combination because it is not multiplication, it is simply addition. Whenever one has anything that belongs to either the four as a circle, which I now divide into four sections, and I call them quadrants, I'm then living in what Gurdjieff calls the 'All-Quarter-Maintainer World' and it is quiet definitely that image which is applicable to Earth which I now apply to the heavens as a whole assuming that the totality of a circle is

still there in the same way as I would like to realize it or actualize it in ordinary life on earth as a circle.

And, as I say, these definitions really overlap to some extent. But it is of no particular value when you come further up where it all joins together into one. And sometimes the one phase, and sometimes the other is much more important. For instance, if you take the Aristotelian idea of the four elements, gradually out of that four element combination, there were eight totally, and after the eight there became twelve dependent upon the relative value of the original four. So that then the Law of Three became the three times four, so that that what then became noumena was using the phenomena of the four. The result again was twelve, and numerologically, it was again three.

You see I think it is very interesting to fantasy a little bit about it, that one says, yes, this is one center and another center and another center, the totality of the being comprising the three centers is quite definitely a different kind of a unit and as such it becomes number four. But it is not equal in value. And the four ultimately becomes dependent on the three.

So I think if one wants to understand it from a noumenal standpoint, you have to come back to the three, and that only for the case of trying to understand it in the phenomenal world, I use the terminology of four, because it is closer to it. Again, it's confusing, isn't it?

Tom: Somewhat.

Mr. Nyland: Well, four comes really from two squared. And the two squared is based on positive and negative as two, as a continuation of this concept, as a law above and below and nothing else. And therefore, the Law of Four will always remain in the phenomenal world. As soon as it is understood as a result of three plus one, one can go over from the phenomenal world into the noumenal world you see, that is how the relation is; the same way as the Law of Seven goes over into the Law of Three if one considers Do, Fa, and Si-Do.

M1577

Thank you, Anulios, for reminding me of the fact that there is an involutionary process in me. And that something in me must continue to grow, so that, because of that, there will be a possibility for me to step on that what has grown, and then, using it as a stepping stone in an evolutionary process, to reach further towards that what I hope to achieve, almost, I would say, within this lifetime: the completion of a Soul of that what will entitle me to enter into the Kingdom of Heaven.

The Kingdom of Heaven for us is the cosmological scale. That's for us. There are different degrees of Heaven. That when one enters into the portals of Heaven, then it's still another, inner. And then when one enters that again, on the cosmological scale out of Cosmic Consciousness, there is still the Holy of the Holy which one can enter in the neighborhood of His Endlessness.

Man has three steps everywhere and always. Man has to know how to reduce that what is seven to three. He can do this in different ways. He can cut up the seven and say the Do and the Fa and the Si-Do are the three: the Law of Triamonia. He can also say it is made up of three and three and one. He can also say it is made up of three and four and the four then takes on the significance for oneself as All-Quarter-Maintainer of this World and the All-Quarter-Maintainer of that what is my body, i.e. the extremities of which there are four, the eyes of which there are two, the ears of which there are two. Of that what is within me the possibility of a split cranium, left and right, different sides, different ways of breathing: all kinds of things that are subject to the Law of Four or two-two or two squared, giving me four. That is three and one, which means three becoming one will go over into an entity, totally making four, as the entry at Fa is from the triad of Do-Re-Mi into the triad of Sol-La-Si. That for me is the law I see and recognize on Earth. That is the law I feel and recognized on the level of the Planets. That is the Law of Three in that what is Seven.

Whichever way, I do not care very much about that form of explaining. Because for me, what is a word; although it was in the beginning. It was the formulation of that what was Spirit as if that Spirit as Life came to Earth, and became a word. And that word is me as I live. And that what is pronounced by me is a holy word for myself which I must find for myself, which then for me becomes

the talisman that I constantly wear around my neck. A little amulet which is the height of my breast and protects my heart from influences from the outside which I do not wish to have enter. Simply because I'm busy with my heart to try to make a Kesdjanian Body, because that is the only growing point from me away from Earth. And that what is Si-Do for Kesdjan is the touching point towards reaching God at a Higher Level.

M2522

Keep going Laurie, don't worry too much about it. The information you need you will get by means of Work, not by means of your feeling or your mind. Alright?

It's difficult sometimes to talk about these things, because one really doesn't know what particular road one must go. You have to feel your way about, it's not indicated by any sign posts, and the sensitivity we talk about is very, very necessary to understand why that has to be there, because your instrument with which you Work is your personality, and that has to be sharpened, in order to make it more able or more equipped.

There is in the first place the necessity of simplicity. It is absolutely necessary to have a simplicity of aim. You must know how to express your aim in very few words. You have to see that that what is connected with an aim is a purpose which strives towards that aim. The requirements for the purpose is honesty. If you actually wish to live, you have to become simple.

And we're now talking about such people who belong to this Group, Do Re Mi, the Group Number Four, a group in which these kind of ideas have a certain value, and not only the ideas of Gurdjieff, but value for the ideas of a spiritual kind to which there is attached a certain question. What is the use of having such thoughts and feelings? Why don't I keep asleep in the way I am? Why is there something in me that stirs and it makes me a little bit Awake, and it makes me open my eyelids just half an inch, and then again closing them? What is there in me

when I am in bed that there is a desire that I ought to get up, or at least if there isn't desire, I have an idea that I should get up and I don't do it as yet? What is the difference between a man who stays in bed horizontally and a man who at a certain moment says, it is enough, takes off the covers of himself and jumps up and starts to stand up as a man? That is really the kind of a person that we are talking about. We don't get very far by continuing to lie in bed, and consider the questions of how to get up, and what to do when I'm up, and the consideration of should I get up or not. I only know it after I have gotten up, and then I'm out of bed, and unless I'm out of bed, I will never know, and most likely, staying in bed, I will fall asleep. Of course it is metaphor, that is the way we are.

A person has to have these qualities. I talk about, sincerity, of purpose, that is a wish to find out what is what, and constant endeavor to consider Life and to remain alive. I can have a third quality, purpose, aim, consideration of Life, and the fourth is love of God, which means really love of mankind as a representation of life in each person. How far it extends in the universe I don't know, and I really will not want to know. I can assume that there is Life everywhere and always when I say it is omnipresent, but I only can deal with that what is within my own world, and within my own world I make these four points. And even in my ordinary life I represent myself with these four points as being connected, I say this is the tetrahedron of my existence. It has four points, as all equilateral triangles, the distances in an ideal state are all equal and everything is in balance, and it doesn't matter which one of the four points comes to the top because it can be taken any way you like. You can turn it all the time. One of them will point to the upward direction.

What is it I wish for myself? You see, sometimes I call that the All-quarters-maintainer of a man. There are four quadrants in a circle and I divide it by means of two lines, that is the idea of an All-quarters-maintainer, it is based on the Law of Four, it is different from the Law of Three. The Law of Four is a different kind of a thing by which I understand Life better, because the Law of Three is not as yet what actually I can see, since it belongs to a world of noumena. But when there is talk about the Law of Seven, I separate them into a Law of Four and a Law of Three, both make seven, and both are inherent in the phenomenal world, but when I want to talk about the Law of Four, I want to have much more close to me the ideal of that what I actually am in symbolism, that I can work with it. And

therefore I say a tetrahedron is an aim in my life in which there is a possibility of growth, and I have a wish towards it, and it is to be defined by these four different directions which I mentioned; this question of purpose, the question of aim in simplicity, honesty of purpose, unquenching desire not to be lazy, and consider constantly Life, and the fourth, the love of God and that what is Life in general and wishing to share, communicate and hold on to that what is correct in the eyes of the Lord.

These things can be defined more and more when I start to think about it, but when I talk about the necessity of the All-quarter-maintainer, I want to take care of the totality of the circle, that is the circumference which surrounds my Magnetic Center, and the extension of that by means of radii issuing from that particular Center can go in any one direction. But for simplicity sake, I simply say I quarter it, because then I know it is ninety, or it is hundred and eighty, or a two seventy, or it is three sixty. These are the things. It is like a graduated scale. I see them and it becomes gradually for me like an Enneagram in which the Law of Four also is represented, the totality of twelve, three times four for me, becomes a sacred number.

It's interesting to think about that once in awhile, because here we are three and four, only one unit divides them or separates them, but both together added together is seven, but multiplied it is twelve, and twelve again is three, and I must realize how these things are connected so that when I talk about one thing, I ought to consider the other also, and that they all are together when I say tetrahedron. It is a four point unit at the same time it is made up of triangles. And why these kinds of combinations take place I have to find out more and more by becoming much more sensitive to the mathematics of the Universe. It's quite different from ordinary mathematics and ordinary even cosmography, or even what we call astronomy. It is something that is inherent in each kind of symbol which will give me the mathematics of the universe, and for that I have enough information within myself to try to find out, if I say, what is this as an aim.

I thought about that today, what one one would want to give to a person when he has his birthday? What is it that one could actually wish for, to what extent can you put in words what you would like not only to give, but how you would like to describe a future, how you would like to tell such a person about an ideal condition worthwhile striving for and how to define it? And I came to these

conclusions of the simplicity of life itself when it is actually only indicative of these four definite points, which are important for a person, because they all have the potentiality, they all have the possibility of growing up further and extending in space, they all can be augmented by each other and they all can belong together. They can belong together in relationships, and whatever is given in one four two one will flow to the other because it is connected. That is really for me the symbolism of a person extending, as I say, because of the triangle belonging together in the tetrahedron, that then at any one time, any point of such a tetrahedron can be pointed to heaven and the other three are solidly fastened to the earth itself. That is where one starts, that first triangle, then the erection of the other three forming a point and by means of the three, three triangles are again made.

One starts with one, three triangles just by the same quantity of, I know, I do not know if you know these little things with matches, of how to make four triangles out of six matches. It's really amazing but that kind of concept that concept started to penetrate in chemistry, and it opened up such a tremendous quantity of new material which could be synthesized. And it was simply based on the fact that when one writes up a formula it is only on paper, and it is only horizontal, but if that can be conceived in the form of, as they call it, stereochemistry, that is chemistry in space, there was added to that, that kind of a concept, such a possibility of multiplying one after the other the combinations and permutations of the different elements in relation to each other. I'm very much interested in that kind of a concept because I knew the man who invented that, I know exactly the place in Utrecht - he was a Dutchman - where that happened, and I can tell you exactly at what particular place he was walking and how that, all of a sudden, this concept of stereochemistry came to him. His name was Von Trough and he became a very famous chemist. And he became as it were the father of this kind of chemistry.

But this is what happens you see when one sits and thinks and there is a piece of paper and there you put an Enneagram, and then you take this Enneagram and you start to put it in front of you and there you start to turn it, and instead of a circle it becomes a globe, and then you say, but that is the world. And then something does happen when one comes to that realization which at that moment you cannot define at all and then it goes over in that spiritual quality I talked about. Words fail because you see that what is taking place and it can no longer be expressed by means of words. At the same time the concept is there, and you see

the reality even, but the limitations of your own wish for expressing fails you. There are the limitations and that what has to take over is something of a different kind of nature, and we call it in the beginning a feeling, but very soon it goes over into an Emotional state of not knowing at the same time with a (- - -) it is very definitely experienced.

I say these things for perspective sake. Do you see that what we are trying to do with this kind of work is really not only embellishment but what actually can give you perspective within your life and gradually become, I call it a simplicity, beginning with one point and then an extension of a line as a direction in movement and then a movement of that particular line in a direction, not a linear one following a plane and then a plane moving in the direction, sometimes easier, we say perpendicular to the plane itself, forming a certain entity of space as a unit. That is the Law of Three, and that is where the limitations end, because then it can only be compared as one unit, become four, and then we are in a different realm because when three becomes four then we have the practical application of that what are the laws which govern both the Law of Seven and the Law of Three, then one can really start to Work, because it becomes practical to try to define it in a logical way. And what should be the elements which are necessary for the further formation, this law has it's definite meaning in one's life.

You see we talk about carbon. Carbon is an element in the chemical system, and it belongs to the group four. The system of elements is divided into seven different groups and they are distinguished from each other by means of the valences which are the points of attraction of each element, hydrogen is one, for instance, calcium, let's say has two valences, aluminum has three, carbon has four, four possibilities of connecting with other elements and then after that it becomes minus, minus three, that is it starts to develop in the negative quantity by the loosening up of the four going down to a lower scale, five, six, and seven which are represented like the upgoing scale. One, two, three, four, four is the highest point, it becomes the central point of that periodic system of the elements, which is comparable to the 'Fa' condition of the tonal scale.

Carbon is the fundamental cause of organic life, sometimes this is called organic chemistry or carbon chemistry, and it is very interesting that in the periodic system on the next line there is another element, silicon, which is also four, four valences, that is the maximum of the possibilities of attraction and combining. It is

indication of the maximum of cooperation among the elements. Silicon is in sand, and sand is the representation of inorganic chemistry, inorganic world, the earth itself. Carbon represents the living matter growing on this earth, and so there are the two together as four, and this is the meaning of the four. And that has nothing to do with the three, and only in a division of an understanding of how in the four elements, a possibility should function.

It should start to function in accordance first with the Law of Seven where it belongs, because the valences can be eliminated going down the scale to the left or going down the scale to the right, which again is a question of positivity and negativity, but that finally when it starts to function the element itself is the unit and the three valences which belong to it make it four. But with carbon there are the four already represented in actuality and then it has fulfilled it's function as such and it has to become diminished, and this means in the solution for that what one sees as a symbol, the up and down going line, carbon is at the optimum and then the sine curve goes down again to it's ordinary maximum, that is coming from the minimum optimum maximum is on the same line of it's origin but it is different in space because it has progressed.

I don't want to talk too much about it because it becomes perhaps a little bit involved with all that. But each different kind of phenomena has a meaning, and when the meaning is recognized, one sees the noumena behind the meaning. Each form we are familiar with has matter. But if you realize the material form has such received a spiritual quality of it. There are laws in nature based on the material world, there are combinations of laws which belong to the spiritual world in very much the same way. We say there is a philosophy of a kind which applies to the history of man. There is also a psychology of a certain kind which belongs to the possibility of that what is a man, as he could become, and about which we don't know very much.

But if we want to (- - -) find out, we have to start to consider what is potential on the same basis as where we came from as material form, and to see to what extent that what we already know, can apply to a spiritual world. This is what I mean by trial and error. We start with that what we know in ordinary life and given the various different ways by which we indicate how a man should become, as I say, having a very definite aim, and having sincerity of purpose and honesty,

and wishing not to waste any energy, and remaining standing up and not constantly in bed, but wishing to be alert, that that maybe, all you might say unconscious, but it represents that kind of a man belonging to that Group Four, fully alive to the possibility of something existing which he doesn't know as yet, but having in him an alertness for his life and a wish to acknowledge the existence of them, and wishing to continue to remain alive, because constantly within his mind and on his lips are the words you never can tell, and maybe tomorrow there will be a miracle.

That is what I'm talking about. How can one actually continue to wish to live than only if he sees in the future the possibility of reaching something which is unreachable now, when he sees within a phenomena the possibility of a noumena behind that what actually is in existence. In accordance with whatever the qualities are of his personality, that then gradually he becomes aware of the possibility of something else existing, which is a different kind of perception, and he starts to call Individuality.

That is still as far as his Earth is concerned. But there are limitations to the Earth and to his own world. And when he sits and contemplates and lets his mind go as far as it can and even experiences that kind of feeling and mind leaving his body to investigate and further researching in the totality of all space, then such a man, coming back again to himself, will be able to tell about that what perhaps is for him still, as if, but in having a very definite recollection of what he has seen, what he has experienced, and with that he has a new kind of a light which makes him get up and say, what is the sense of sitting here for ever and ever, I want to get up and lead the way. These kind of things mean that one is then in the aliveness willing to find out what is aware. That is really where the curtain will be torn and open up in order to enter the holy of the holiest. But as you remember the curtain in the temple of Jerusalem was torn from the top down indicating that there was another force which came at that time from above in order to help mankind to open up, and to let see, to make visible that what were the potentialities of an essential and essential essentiality.

How it will work out for oneself, and how soon one will discover what is valuable, and how many times one will squash his wishes to become impatient, and how many times one feels one is already entitled to more wisdom, and not receiving it and how disappointed one will get, and how long a patience has to be. What is it that can shorten one's impatience, saying constantly, but I will know for

tomorrow, instead of then saying that I say, but there is still time today, and today I will know, so that tomorrow I will know more. You see the determination, we talk about that now, many times about Work, is when you have the feeling and when you have the thought do not waste any further energy when that is there. It is as if God is touching you on the shoulder and he says Wake up now. It is not a little later, if it were a little later, God would say, I would come a little later, but I now touch you on the shoulder, now you wake up because I am here.

It is a sign of the possibility of Life extending into Eternity that makes a person wish to Work. When that comes, then he says, how is it possible that I have lived without this desire of finding out what actually is, in search of, let's say the miraculous, of that what must exist for me, but always has been in the noumena of my existence, which is beyond understanding. When I wish to find out I keep on walking. And it doesn't matter if I get tired, I keep on walking because there is an aim, and I say I have to reach it, because that, I have made up my mind about, and my heart is just in the state where it keeps on poking at me. It pokes at the mind and says keep on being clear, and it pokes at your body and says don't sit down, you're not as yet entitled to rest, wait till you have exhausted yourself, then you can rest a little bit, and God will give you more Life to be used for the purpose of your aim.

Task of drinking in four swallows from M646

I remember once I gave a task about drinking. We did talk about drinking armagnac once. But I also remember saying that one drinks to the health - I have a martini or a cocktail and I have to finish it in four swallows. And at each swallow I go thru the formality, of course, of lifting it up. I am together with a group of people and I drink some alcohol or maybe I drink some ginger ale or whatever it may be. I drink whatever it may contain in four different sections.

And the first section I establish a relationship with myself drinking, having in mind that that what I do now has a particular kind of functioning of myself and the relationship that I see as necessary to establish for myself first is that I am then,

and that I am a human being alive and interested in the possibility of, while I do this, to Wake up for the purpose of establishing a relationship with what I call at that moment a higher force. It has to do with the relationship of myself which has nothing to do whatsoever with anyone around. And I start, with the first swallow, to establish this for myself, as it were, to find its proper place. I am, because of the surrounding, and I have to be sociable, I will at a certain time become sociable. But this, for the first drink I do not want to be sociable. I want to establish for myself a private relationship towards my Conscience or towards God. It is a level from which I want to start whenever I go and enter into any new kind of venture that I will not forget. I use the glass simply, when it touches my lips, to remind me I am here. And when I drink, I then become Aware of myself drinking, as if in that, I establish a road towards a higher force. I put it down. I let it simply function. It is in the body now so I have no further interest. The body has interest in it but not I.

The second time when I drink I include other people. Among the people of the group in which I drink, some I know, some I do not know, some are strangers. Some people are quite close. I include now those that are close. I drink for the personal relationships which are at that moment available to me and for the people who are in relation to me of that kind of character. That is, I include in myself something of a little world which is a personal world and which requires on my part a definite attitude of affection towards them, of kindness, of a realization of having in mind, when I happen to think of them, while being with them, the possibility, if I can, of creating for them, if it is going that far, that whenever I say anything to them I make up my mind that I will say it in such a way that it could be useful to them. It is the second drink. After I have drunk again, I forget.

With the third one, it includes the totality of the people who are there, acquaintances as well as all the people that I know with whom I have a particular affinity. But everybody is there for a purpose, to enjoy themselves, to have a chance to get away from boredom of life, maybe because they are really happy, maybe because they have nothing else to do, whatever it may be. At that time, I call it simply (- - -), but it is an acquaintanceship which is really rather loose and it does not concern me very much. And the amount of energy that I want to spend on that, unless I have something very definite in mind regarding myself functioning in that surrounding as, let's say, professionally I want to extract something from it, then it takes on a different kind of a color because, in that sense, the third drink is important for me for the purpose why I went to the cocktail party. That means I

then start to determine what is the good that I can get from it professionally, if that is my aim. And that then, when I drink for the third time, I have in mind the possibility of utilizing that kind of opportunity for that purpose. Again I say I drink with that, as the liquid flows through my mouth and I swallow, I am Awake to that possibility of myself. And I see myself do this. And then usually immediately after, I try to fulfill a particular function for which I may have come professionally to hunt up a person or whatever it is that I want as a relationship with the person with whom I want that kind of dealing. It is the third drink. After I have drunk again, I am, as far as that drink is concerned, neutral.

The fourth one, it is a very important one. And very seldom do I reach it because it requires a very definite special attitude as if during the little experiment that one tries with this kind of thing of drinking for the sake of oneself and Waking up, that I, having opened it by means of a relationship towards God, that I close it with a relationship towards humanity. That is, I am not in a state in which I happen to be as a human being with many other human beings exactly like myself and that although I may have a certain relationship to some of them and with others a little bit less, the totality of mankind is, you might say, at that moment represented to me while I am there. And I of course may be reminded in this particular scope of the number, and it may not be many. If there are many and different kind of types, I see myself among them as one of them, one of them as a type, one of them having a relationship of a human being to another human being in general. And what is my attitude towards them?

It eliminates at that time dislike. It eliminates criticism. It brings forwards a wish to understand if I can see them that way that they are like I am mechanical, behaving automatically, behaving unconsciously; that I must, and this I say is exactly where I fail, I must take the opportunity of trying to see that in relation to them, if there is an opportunity of even exchanging anything, that I have to be very much on my qui vive. That is, to be alive to the fact that I have not any - how will I say that? - that I have no reason or not even any obligation or that I am not entitled to show these people what my particular state is or to make them look out for the state of anger in which I may be; and that I, in relation to them, only feel that they are alive and that I understand them in their being alive and their struggle if they do, or the difficulties in which they live, if they are conscious of that or perhaps not. I may even feel a little sad that they are not conscious at all and that they have to fulfill their particular function in an unconscious state. And perhaps even at

times I might wish that nothing will ever disturb them and they can keep asleep. But I love them. This is what I mean.

I have to have that kind of affection of a form of life existing around me as something that is also manifested like I am manifested; and that I, regarding that, have to make an acknowledgement of the existence of that and the purpose for which perhaps we are born. But, in any event, that I acknowledge the fact that they have been born, and that I at that moment happen to be with them and that my attitude towards them is love of mankind as a whole to the extent that it is possible for me to manifest just that.

You see, the fourth drink is important. As I say, it gives the seal to that affair of an experiment at a cocktail party. You see, why do I go in detail about describing a thing like that because, on the face of it, it is nothing, and on the face of it we have done it hundreds of times. And it is not necessary to apply it to a cocktail party. It is not necessary to apply it to a drink that one drinks four times. It is necessary to see every once in awhile that there are certain situations in life where you could very well use it, utilize it for your purpose, but dividing it up into little steps as if you are going from one step to another; and that you keep yourself in hand in trying to make yourself behave in a certain way in respect to that what is the surrounding; and that you extract from the surrounding what may be useful to you.

Task of sensing and consideration of four religions from M646

You remember I gave an exercise once about the possibility of understanding what has gone on in the world as history regarding religion. And that at any one time a certain religion represented among the people of that religion and certain level of understanding which they, because of their work in accordance with whatever their understanding was, and whatever they tried to do while they were working, and that what then was created because of them as a group, a certain denomination or a certain religion together, that they as the four main religions of

the world which we know about, have represented at that time and still represent a certain entity.

It is Tibet; It is Mohammed, it is Buddha and it ls Christianity. Sometimes that what is Jewish is linked up with Christianity and as such it belongs together because both the Old and the New Testament are one. So, when I say Christianity, I mean Protestant, Roman Catholic, and I mean Jewish. Buddha is different from Tibet. Mohammed is a little later religion and the emphasis is also on a little different direction. With Mohammed, one can say also a little Persian, and the Persian, a little bit of the Hindu, whatever it may be that is mysticism in Arabia, how it is linked up with the religions of the East further. It is all a conglomeration. But in a general way there are four and it is that kind of quarters, again this kind of entity which exists.

The exercise that I refer to is when I Wake up and I realize the necessity of wanting to work and that also that it is necessary for me to have certain forms of energy which could at that time help me. I try to represent in my mind and I try to feel as if there is existing way up in the sky, somewhere in the universe, but still within my means of reaching it, and being able to visualize it, something as if it is a cloud, a combination of material which is represented by levels of understanding that one of those religions have made and is still in existence.

The question of Buddha, it is my right arm. The question of Tibet, it is my right leg. The question of Christianity, it is my left lag. The question of Mohammed, it is my left arm. I sense each one. I sense my right arm and I bring at that moment a relationship between that what is Buddhist religion to the extent that I know it or understand it. I open myself to the possibility of receiving that form of energy. While I sense, I can say “I”, as if I wish with that “I” to establish that relationship. When I say “Am”, I wish to seal it within myself. After this sensing, I sense my right leg. I establish the same kind of a relationship then with Tibetan religion, again I say to the extent that I know it. It may be not so clear but whatever it is, it is there. (- - -) what it is, and I say, “I am”. My left leg, Christianity. I know much more about that, It has a very definite meaning. It is a little bit more recent. Sometimes I belong to it or I have belonged to it. It is something represented in my father, in my family, of something that still exists which I can see, and I see what is it in it, at the present time, useful to me.

All of that as thought goes through my mind. And my feeling is that I wish. And when I say “I”, this time I emphasize “I”. That is a relationship; it has meaning. And it wishes not, if it is possible for me to be received, provided I sense and thereby open the possibility of receiving it. After that, my left arm - Mohammed. It is acting. It is God on Earth as Mohammed. It is related to many things that have gone on before but it is quite definitely an acknowledgement of something that exists as Allah and Mohammed as a prophet. And for me, I join in that attempt because for me God exists and I am His prophet.

It is the all-quarter-maintainer of the body, of the psyche, and of an emotional entity which may grow out later into a Kesdjan Body. In that way, one prays. In that way one could walk. In that way one can remember at times during the day when you are on the street, all of a sudden. And then you bring about at that moment a connection. And you become changed because you are in a different state. It is a form of life that kindles within one that what is real. It is the point in which the cross, the two lines which are the quarter dividers, meet. That is the point of truth. That is the point of ultimate redemption, of all dimensions into one. It is the point of Magnetic Center.

So, you see, for a meeting, we go off into all kinds of philosophies.